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BOOK NOTICES

A Source Book for Ancient Church History.

By Joseph Cullen Ayer, Jr. New York: Scribner, 1913. Pp. xxi+707. \$4.50.

Dr. Ayer is professor of ecclesiastical history in the Philadelphia Divinity School of the Protestant Episcopal church. The volume covers the epoch from the Apostolic age to the close of the conciliar period in the eighth century. It is a volume which will be a standard tool for work in the field of ancient and mediaeval history. Present-day tendencies toward the blending of interests and the interpretation of all special problems in terms of a larger outlook give a culture value to sourcebooks which they could not have possessed in the eyes of earlier generations of scholars. Indeed, sourcebooks and broader insights are characteristic of the present age. Dr. Ayer's choice of material, and the comments which he intersperses, make this work highly valuable. The documents reproduced begin with the Apostolic age, and relate to such matters as Judaism and Christianity, the early persecutions and martyrdoms, church organization, heathenism in relation to Christianity, the great gnostic heresy and other heretical movements, the beginnings of Catholic theology, extension of the church, the Council of Nicea and other councils, monasticism, clerical celibacy, Augustinianism, the transition to the Middle Ages, etc. The book will be useful, not only to students of ecclesiastical history, but to students of general history as well.

The Quakers in England and America. By Charles Frederick Holder. Los Angeles: The Neuner Co., 1913. Pp. 669. Double vol. \$6.25.

Dr. Holder's large literary experience, and his interest in the subject through his Quaker ancestry, have combined to produce a readable and instructive work. America and England are not so conscious of the debt they owe to the Quakers as they will be in years to come. The present volume should have a place in the awakening of the Anglo-Saxon peoples to the realities of English and American history. As the author says, there is not a great moral reform, from the abolition of capital punishment to the equality of women, or the freedom of slaves to civic righteousness, worked for today by organized forces, that the Quakers had not thought of, and were demanding from the house-tops two hundred and fifty years ago. They fought and died for the simple life, morality, and virtue. Such lives should not be forgotten; they should be known to the people of today, who are enjoy-

ing the religious liberty for which the early Quakers fought and died. Dr. Holder carries the reader along over a narrative which is full of detail and color, and which preserves the sense of historical perspective. The book does not pay that formal deference to the "sources" which the rigidly scientific student of history demands, and which is found in such volumes on Quaker history as those of Braithwaite and Jones. The author states explicitly that he is writing a popular history (Preface, pp. 11 and 12); and the book must, of course, be judged with this fact in mind. It begins with a sketch of religious and political conditions in England "previous to the nineteenth century," and then goes on to consider the rise of Quakerism in England, its invasion of America, and its course on both sides of the sea to the present time. The volume is supplied with many well-chosen illustrations. Altogether, it gives a vivid and realistic sense of its interesting theme.

My Father: Reminiscences of W. T. Stead.

By Estelle W. Stead. New York: G. H. Doran Co., 1913. Pp. xii+351. \$2.50.

This biographical study follows in the wake of the "Titanic" disaster. W. T. Stead was sixty-three years of age at the time he took passage on the ill-fated vessel; and he had a longer normal expectation of life. The book before us is not a systematic "Life"; but it gives all the essential facts in the career of Mr. Stead. His daughter has chosen to dwell especially upon his interest in Spiritualism, and has sought to show, from his own writings, the influence of Spiritualism upon Mr. Stead's career. This aspect of his thought will unfavorably affect the judgment which most people pass upon him. Mr. Stead, however, did quite a number of things in addition to studying and practicing the occult; and although the latter takes what we feel is a disproportionate space in the volume before us, it is by his non-spiritualistic doings that he is best known. His more conventional activities include his work in exposing the white slave traffic in England, his participation in politics, his campaign for international arbitration, and his editorial work on *The Pall Mall Gazette*, *The Review of Reviews*, and other publications. The reminiscences before us give a number of intimate side-lights upon public life, and a good idea of the part played by one who was a vital and enterprising, but hardly a great, figure in the events of his time. The book furnishes good material for study of contemporary history, and should find its way to the attention of a considerable audience.